

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

Emi dOva-sAranga

In the kRti ‘Emi dOva palkumA’ – rAga sAranga (tALa Adi), SrI tyAgarAja asks Lord to show him the path.

P Emi dOva palkumA(y)ikanu
nEn(e)ndu pOdu SrI rAma

A 1rAmadAsu valen(ai)tE 2sItA
bhAma 3mandalincunu nItO tanak(Emi)

C 4daTTi kaTTi karamuna Sara cApamu
paTTi mUla 5balamunu rAvaNu tala
koTTi nilvan(A) vELa 6tri-mUrtulu
kOri nutimpagAn-
(a)TTi vArik(e)duru palki rAjuku
paTTi(y)anaga nIku nAdupai daya
puTTa kAraNamb(E)mi telise vara
bhOgi Sayana tyAgarAja nuta tanak(Emi)

Gist

O Lord SrI rAma! O Lord reclining on the couch of SEsha! O Lord praised by this tyAgarAja!

Please tell me as to what is the way for me and where shall I go now.

If I am like (bhadraAcala) rAmadAsu, sItA would, probably, persuade You.

Resolving (to kill rAvaNa),
wielding bow and arrow,
when You stood (there in the battle field),
having destroyed the core strength (of rAvaNa) and rAvaNa himself,
even the Trinity sought to extol You.

Then, why would You have compassion on me for speaking against such a great person and calling You simply a 'prince'?
I have understood.

All the same, please tell me as to what is the way for me and where shall I go now.

Word-by-word Meaning

P O Lord SrI rAma! Please tell (palkumA) me as to what (Emi) is the way (dOva) for me and where (endu) shall I (nEnu) (nEnendu) go (pOdu) now (ikanu) (literally further) (palkumAyikanu).

A If I am (aitE) like (valenu) (valenaitE) (bhadrAcala) rAmadAsu, sItA - Your wife (bhAma) would, probably, persuade (mandalincunu) You;

O Lord SrI rAma! Please tell me as to what is the way for me (tanaku) and where shall I go now.

C Resolving (daTTi kaTTi) (literally girdling up) (to kill rAvaNa),
wielding (karamuna paTTi) (literally holding in the hands) bow (cApamu) and arrow (Sara),
when (A vELa) (literally at that time) You stood (nilvanu) (nilvanA) (there in the battle field),

having destroyed (tala koTTi) (literally behead) the core (mUla) strength (balamunu) (of rAvaNa) and rAvaNa (rAvaNu) himself,

even the Trinity (tri-mUrtulu) sought (kOri) to extol (nutimpagAnu) You.

Then, why (kAraNambu Emi) (literally what is the reason) (kAraNambuEmi) would You (nIku) (literally for You) have (puTTa) (literally arise) compassion (daya) on me (nAdupai) for speaking against (eduru palki) (literally object) such (aTTi) (nutimpagAnaTTi) a great person (vAriki) (vArikeduru) and calling (anaga) You simply a 'prince' – child (paTTi) (paTTiyanaga) of the King (rAjuku)? I have understood (telise);

O Lord reclining (Sayana) on the couch of blessed (vara) SEsha – serpent (bhOgi)! O Lord praised (nuta) by this tyAgarAja!

All the same, please tell me as to what is the way for me and where shall I go now.

Notes –

Variations –

³ – mandalincunu nItO – mandalincunu.

⁵ – balamunu – balamula.

⁶ – nutimpagAnaTTi – nutimpaganaTTi.

References -

¹ - rAmadAsu valenaitE – the following kRti of rAmadAsu is relevant –

nanu brOvamani ceppavE sItamma talli
nanu brOvamani ceppu nArI SirOmaNi
janakuni kUtura janani jAnakamma
prakkanu cEri cekkili nokkucu
cakkaga marukELi cekkuyuNDeDu vELa
adrija vinutuDu bhadra girISuDu
nidra mElkonu vELa nelataro bOdhinchi

O Mother sItamma! Please tell Your spouse to protect me;

O Epitome of womanhood! Please tell Him to protect me;
O Daughter of King janaka! O Mother jAnakamma;
Going near Him and pressing down his cheeks;
When He is infatuated with You and is in rapture;
Lord praised by pArvatI and Lord of bhadra giri;
When the Lord awakes from sleep, advise him as a woman does;
O Mother sItamma! Please tell Your spouse to protect me.

For the songs of rAmadAsu, please visit the site -
<http://www.engr.mun.ca/~adluri/telugu/classical/satakams/rit/dasarathi.html>

Comments -

² - sItA bhAma - In vaishNava tradition, the approach of a devotee is only to the Mother; She only paves way for the devotee to reach the Father - the Lord. Even rAmadAsu has criticised the Lord in one of the kRtis when he was undergoing torture in prison. Please refer to kRti 'ikshvAku kula tilaka' in the above referred website.

⁴ - daTTi kaTTi - the act of tightening one's garments in preparation for a duel. In tamizh it is called 'varindu kaTTi'.

⁶ - trimUrtulu kOri nutimpaga - As per vAlmiki rAmayaNa, there is no such instance of tri-mUrtis extolling SrI rAma in the battle field after rAvaNa was slayed. But, during sItA's agni parIkshA, Lord Siva and Lord brahmA extol SrI rAma; even here, there is no mention of vishNu also joining in extolling SrI rAma. However, the wording of the caraNa is such that it might indicate a probability and not necessarily an actual occurrence.

Devanagari

प. एमि दोव पल्कुमा(यि)कनु
ने(ने)न्दु पोदु श्री राम
अ. रामदासु वले(नै)ते सीता
भाम मन्दलिञ्चुनु नीतो तन(केमि)
च. दट्टि कट्टि करमुन शर चापमु
पट्टि मूल बलमुनु रावणु तल
कोट्टि निल्व(ना) वेळ त्रि-मूर्तुलु
कोरि नुतिम्पगा-
(न)ट्टि वारि(के)दुरु पल्कि राजुकु
पट्टि(य)नग नीकु नादुपै दय
पुट्ट कारण(म्बे)मि तेलिसे वर
भोगि शयन त्यागराज नुत तन(केमि)

English with Special Characters

pa. ēmi dōva palkumā(yi)kanu

nē(ne)ndu pōdu śrī rāma
a. rāmadāsu vale(nai)tē sītā
bhāma mandaliñcunu nītō tana(kēmi)
ca. daṭṭi kaṭṭi karamuna śara cāpamu
paṭṭi mūla balamunu rāvaṇu tala
koṭṭi nilva(nā) vēḷa tri-mūrtulu
kōri nutimpagā-
(na)ṭṭi vāri(ke)duru palki rājuku
paṭṭi(ya)naga nīku nādupai daya
puṭṭa kāraṇa(mbē)mi telise vara
bhōgi śayana tyāgarāja nuta tana(kēmi)

Telugu

ప. ఏమి దోవ పల్కుమా(యి)కను
నే(నె)న్దు పోదు శ్రీ రామ
అ. రామదాసు వలె(నై)తే సీతా
భామ మన్దలిఞ్చును నీతో తన(కేమి)
చ. దట్టి కట్టి కరమున శర చాపము
పట్టి మూల బలమును రావణు తల
కొట్టి నిల్వ(నా) వేళ త్రి-మూర్తులు
కోరి నుతిమ్మగా-
(న)ట్టి వారి(కె)దురు పల్కి రాజుకు
పట్టి(య)నగ నీకు నాదుపై దయ
పుట్ట కారణ(మ్మే)మి తెలిసె వర
భోగి శయన త్యాగరాజ నుత తన(కేమి)

Tamil

ప. యి తో³వ పల్కుమా(యి)కను
నే(నె)న్దు³ పోతు³ శ్రీ రామ
అ. రామతా³సు వలె(నై)తే సీతా
పా⁴మ మన్త³లిఞ్చును నీతో తన(కేమి)
శ. త³డి కడి కరమున **స**ర శాపము
పడి మూల ప³లమును రావణు తల

கொட்டி நில்வ(னா) வேள த்ரி-மூர்துலு
கோரி நுதிம்பகா³-
(ன)ட்டி வாரி(கெ)து³ரு பல்கி ராஜு³கு
பட்டி(ய)னக³ நீகு நாது³பை த³ய
புட்ட காரணம்(பே³)மி தெலிஸெ வர
போ⁴கி³ ஸயன த்யாக³ராஜ நுத தன(கேமி)

என்ன வழியெனச் சொல்வாய்; இனியும்
நானெங்கு செல்வேன், இராமா?

இராமதாசன் போன்றானால், (உனது) மனைவி சீதை
(எனக்காக) பரிந்துரைப்பாள் உன்னிடம்; தனக்கு
என்ன வழியெனச் சொல்வாய்; இனியும்
நானெங்கு செல்வேன், இராமா?

வரிந்து கட்டி, கரத்தினில் வில்லம்பு
ஏந்தி, (இராவணின்) மூல பலத்தினையும், இராவணனையும்
வேரறுத்து (களத்தினில்) நிற்கும் அவ்வேளை, மும்மூர்த்திகளும்
கோரி, துதிக்கவும்,
அத்தகையோனுக்கு எதிராகப் பேசி, (உன்னை)
'இளவரசே' யென்று அழைக்க, உனக்கு என் மீது தயை
பிறக்கக் காரணமென்ன? அறிந்துகொண்டேன்; உயர்
அரவணையோனே! தியாகராசனால் போற்றப் பெற்றோனே! தனக்கு
என்ன வழியெனச் சொல்வாய்; இனியும்
நானெங்கு செல்வேன், இராமா?

இராமதாசன் - ஆந்திராவிலுள்ள பத்திராசலத்தினில் இராமனை வழிபட்டவர்
'இளவரசே' யென்று அழைக்க - மும்மூர்த்திகளும் போற்றுவோனுக்கு இஃது
இழிச்சொல்லென.

Kannada

ಪ. ಏಮಿ ದೋವ ಪಲ್ಕುಮಾ(ಯಿ)ಕನು

ನೇ(ನಿ)ನ್ನು ಪೋದು ಶ್ರೀ ರಾಮ

ಅ. ರಾಮದಾಸ ವಲಿ(ನೈ)ತೇ ಸೀತಾ

ಭಾಮ ಮನ್ದಲಿಇಬ್ಬನು ನೀತೋ ತನ(ಕೇಮಿ)

ಚ. ದಟ್ಟಿ ಕಟ್ಟಿ ಕರಮುನ ಶರ ಚಾಪಮು

ಪಟ್ಟಿ ಮೂಲ ಬಲಮುನು ರಾವಣ ತಲ

ಕೊಟ್ಟಿ ನಿಲ್ವ(ನಾ) ವೇಳ ತ್ರಿ-ಮೂರ್ತುಲು

ಕೋರಿ ನುತಿಮ್ಪಗಾ-

(ನೆ)ಟ್ಟಿ ವಾರಿ(ಕೆ)ದುರು ಪೆಲ್ಕಿ ರಾಜುಕು
ಪೆಟ್ಟಿ(ಯ)ನೆಗೆ ನೀಕು ನಾದುಪೈ ದಯ
ಪುಟ್ಟಿ ಕಾರಣ(ಪ್ಪೇ)ಮಿ ತೆಲಿಸೆ ವರ
ಭೋಗಿ ಶಯನ ತ್ಯಾಗರಾಜ ನುತ ತನ(ಕೇಮಿ)

Malayalam

ಎ. ಏಳಿ ದೇವ ಪಲಕ್ಕುಮಾ(ಯಿ)ಕನು
ನೇ(ನೇ)ನು ಪೋರು ಶ್ರೀ ರಾಮ
ಆ. ರಾಮದಾಸು ವಲೇ(ನೇ)ತೇ ಸೀತಾ
ದೇವ ಮನಲಿಞ್ಚುನು ನೇತೇ ತನ(ಕೇಮಿ)
ಏ. ದತ್ತಿ ಕತ್ತಿ ಕರಮುನ ಶರ ಚಾಪಮು
ಪತ್ತಿ ಮೂಲ ಬಲಮುನು ರಾವಣು ತಲ
ಕೊತ್ತಿ ನಿಲಾ(ನಾ) ವೇಳ ತ್ರಿ-ಮೂರ್ತುಲು
ಕೋರಿ ನುತಿಗಾ-
(ನ)ತ್ತಿ ವಾರಿ(ಕೇ)ದುರು ಪಲಕ್ಕಿ ರಾಜುಕು
ಪತ್ತಿ(ಯ)ನಗ ನೇಕು ನಾಡುಪೇ ದಯ
ಪುತ್ತ ಕಾರಣ(ಪ್ಪೇ)ಮಿ ತೆಲಿಸೇ ವರ
ದೋಗಿ ಶಯನ ತ್ಯಾಗರಾಜ ನುತ ತನ(ಕೇಮಿ)

Assamese

প. এমি দোৰ পঙ্কুমা(য়ি)কনু
নে(নে)ন্দু পোদু শ্রী ৰাম
অ. ৰামদাসু ৰলে(নৈ)তে সীতা
ভাম মন্দলিঞ্চুনু নীতো তন(কেমি)
চ. দটি কটি কৰমুন শৰ চাপমু
পটি মূল বলমুনু ৰাৱণু তল
কোটি নিল্ল(না) ৰেল ত্রি-মূৰ্তুলু
কোৰি নুতিগা- (nutimpagā-)
(ন)টি ৰাৰি(কে)দুৰু পঙ্কি ৰাজুকু
পটি(য়)নগ নীকু নাদুপৈ দয়
পুট কাৰণ(স্বে)মি তেলিসে ৰব
ভোগি শয়ন অগৰাজ নুত তন(কেমি)

Bengali

প. এমি দোব পঙ্কুমা(য়ি)কনু

নে(নে)ন্দু পোদু শ্রী রাম

অ. রামদাসু বলে(নৈ)তে সীতা

ভাম মন্দলিঙ্গু নীতো তন(কেমি)

চ. দট্টি কট্টি করমুন শর চাপমু

পট্টি মূল বলমুনু রাবণু তল

কোট্টি নিল্ল(না) বেল ত্রি-মূর্তুলু

কোরি নুতিগা- (nutimpagā-)

(ন)ট্টি বারি(কে)দুরু পঙ্কি রাজুকু

পট্টি(য়)নগ নীকু নাদুপৈ দয়

পুট্টি কারণ(স্বে)মি তেলিসে বর

ভোগি শয়ন অাগরাজ নুত তন(কেমি)

Gujarati

પ. એમિ દોવ પલ્લુમા(યિ)કનુ

ને(ને)ન્ডુ પોદુ શ્રી રામ

અ. રામદાસુ વલે(ને)તે સીતા

ભામ મન્દલિન્ગુ નીતો તન(કેમિ)

ચ. દટ્ટિ કટ્ટિ કરમુન શર ચાપમુ

પટ્ટિ મૂલ બલમુનુ રાવણુ તલ

કોટ્ટિ નિલ્લ(ના) વેળ ત્રિ-મૂર્તુલુ

કોરિ નુતિમ્પગા-

(ન)ટ્ટિ વારિ(કે)દુરુ પલ્લિ રાજુકુ

પટ્ટિ(ય)નગ નીકુ નાદુપૈ દય

પુટ્ટિ કારણ(સ્વે)મિ તૈલિસે વર

ભોગિ શયન ત્યાગરાજ નુત તન(કેમિ)

Oriya

ପ. ଏମି ଦୋବ ପଲ୍ଲୁମା(ୟି)କନୁ

ନେ(ନେ)ରୁ ପୋଦୁ ଶ୍ରୀ ରାମ
 ଅ. ରାମଦାସୁ ଓଲେ(ନୈ)ତେ ସୀତା
 ଭାମ ମୟଲିଷୁନୁ ନୀତୋ ତନ(କେମି)
 ଚ. ଦଳି କଳି କରମୁନ ଶର ଚାପମୁ
 ପଳି ମୁଲ ବଲମୁନୁ ରାଓଶୁ ତଲ
 କୋଳି ନିଲ୍ଓ(ନା) ଖେଳ ତ୍ରି-ମୁର୍ତ୍ତୁଲୁ
 କୋରି ନୁଡ଼ିମ୍ପଗା-
 (ନ)କି ଖାରି(କେ)ଦୁରୁ ପଲ୍ଲକି ରାଜୁକୁ
 ପଳି(ୟ)ନଗ ନୀକୁ ନାଦୁପୈ ଦୟ
 ପୁଞ୍ଜ କାରଣ(ମ୍ପେ)ମି ତେଲିସେ ଓର
 ଭୋଗି ଶୟନ ତ୍ୟାଗରାଜ ନୁତ ତନ(କେମି)

Punjabi

ପ. ଇମି ଚୈବ ପଲକ୍ଷମା(ସି)କନ୍ତ
 ନେ(ନେ)ନଡ଼ ପୈଦୁ ସ୍ତ୍ରୀ ରାମ
 ଅ. ରାମଦାସୁ ବଲେ(ନୈ)ତେ ସୀତା
 ଭାମ ମନଦଲିବଚ୍ଚନ୍ତ ନୀତେ ତନ(କେମି)
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